

Miscellaneous.

BISHOP TAYLOR'S MISSIONS IN AFRICA.

BY REV. E. DAVIES.

THE Christian public will be glad to learn that the rumors of Mr. J. C. Waller in relation to Bishop Taylor's missions are to be taken at a great discount.

1. He says that during the eight months he and his family spent in Africa, he and his son had the fever so many times. I know not how many times they had the fever, but I have found that they did not reach the Congo River till the last of May, 1887, and they were back in America in the latter part of December of the same year, so that they were not in Africa much more than five months, as it takes about two months to return. Why not tell the truth?

2. A letter from Mr. Waller states that they were located in Africa on thirty-three acres of land, and had the promise of cattle from Angola from Bishop Taylor; that adobe was being made to build them a house, and other provisions were made for them. But, alas! these are facts that Bishop Taylor reports, that Mr. Waller will not care to have known. He writes from Vivi, on the Congo River, Oct. 13, 1887. I quote from the *Christian Witness*—

"The Wallers have gone back on our hands (you will see the business in the enclosed letters). He would have got us into diplomatic trouble in Brussels, and at Washington. We had to get rid of them quickly. I determined to send them to England without further delay, and Bro. Critchlow concurred in that. But on seeing Waller I found that he would so scandalize us among our friends in Liverpool, that I saw that it would be better to land him among his friends in America, and so ordered and took his note for the whole amount. I would sell books if necessary to get rid of such people at any cost."

So Mr. W. was sent home because he could be endured no longer.

3. Meanwhile the good work in Africa is still going on well. Bishop Taylor says:—

"We have built, under the direction of dear Bro. Critchlow, a steam wagon, that hauls up those crooked, steep roads one hundred man loads at a time. We have meanwhile opened and manned five new stations from here to Isangala, fifty-five miles. We have bought the site of Vivi, the recent capital of the State, for £160—four buildings, and over seven acres of land. At Isangala we occupy the government house, rent free. At Tomba, Vivi, we have built an adobe house 12x24 feet—three rooms and added a good veranda on all sides. We did the same at Metamba. No cash costs but for the roof. I made the adobe. Bro. Arringdale and Laffer did the plastering. We built a good house at Sadi Kabanza and grass house. Adobe is the thing for this country, cheap, comfortable, and enduring."

The traction engine had arrived in Africa, and a civil engineer, with competent men, is appointed to carry the steamer to Kimpoko as soon as the rainy season closes. The steamer will be launched in the spring at Stanley Pool, and Bro. Critchlow says "it will be the best steamer on the Congo River."

So the steamer is not a wreck, as Mr. Waller says. It is well cared for, and will do honor to the church it represents, to the generous public who gave so freely for its purchase, and to Annie Taylor, the wife of the self-sacrificing and misunderstood Bishop Taylor, many years after his defamers are sunk out of sight.

Bishop Taylor writes from the Congo:—

"Our people are well and happy. We had our class-meeting to-night, and a blessed season it was. We have spent no money in opening the five missions on the north bank of the Congo except for purchase at Vivi. The cash value of \$35 for three houses on this line was in cloth."

Richard Grant writes from New York to the *Christian Witness*:—

"Practical people make their living in Africa with ease. Our missionaries are contented. There are eighty of them there now. We have nineteen now on the reserve list waiting the call to go. Two of them are women physicians from Chicago. We have applications from nearly a hundred others."

Bishop Taylor says: "God is leading and glorifying Himself in our detention." Pray for him, and "have faith in God" and in the salvation of Africa, and be sure you do your part in this great work!

JOTTINGS IN THE ALLEGHANIES.

BY REV. DANIEL DOUGHERTY, D. D.

III.

BY the advice of friends who eulogized the rare scenery of the Alleghanies where they border upon East Tennessee and North Carolina, I concluded to return home from Knoxville via Salisbury, N. C., 275 miles due east from the former place. This took me through the Alleghanies by day, the mountain ranges occupying about 120 miles of the way. The first fifty miles, through Morris-town and beyond, before the mountains are reached, is one of the most fertile regions in Tennessee, and is occupied by an excellent class of people.

Our route soon becomes serpentine, the only one feasible for crossing the mountains. For a long distance we follow closely upon the bank of the French-Broad river, which rises in Transylvania County, North Carolina, makes its way through the mountain divide, and empties into the Tennessee about four miles from Knoxville. High mountain peaks look down upon us on each side. There are the Smoky Mountains, partly concealed by fog, the tall and disquieting peaks of Great Pisgah, 6,700 feet in height, the graceful outlines of the Newfound Mountains showing many beautiful peaks, and the grand and impressive Balsam Mountains capped by the symmetrical cone of Cold Mountain, 6,300 feet high. In the midst of the Alleghanies stands the "Black Mountain" range, in Yancey County, so called from the dark color of the balsam fir that covers most of the highest peaks, giving them a peculiar dark tint. The Blue Ridge here reaches its highest elevation, though the Linville Mountains, to the eastward and nearly parallel, are among the loftiest of the outlying ridges. Altogether this is probably the most remarkable spot in the system of the Atlantic Slope. Mt. Mitchell, the highest peak of this range, is a little higher than Mt. Washington in New Hampshire, reaching an altitude of 6,711 feet—the highest land east of the Rocky Mountains. Parties visiting its summit need three days for a full enjoyment of the trip, with warm clothing, etc. Asheville is the point from which it is reached, a thriving village with cotton manufactories and abounding in good hotels. Thirteen of the mountain peaks

along this line exceed 6,000 feet in height, and four others exceed 5,000 feet.

Through the divide among these mountains the railroad makes its way, on the Tennessee side following directly on the bank of the French-Broad river, high ranges impinging directly upon the narrow stream, across which in some places a biscuit could be easily tossed to the mountain on the other side. Here and there are rifts between the mountains, opening vistas bristling with wildness, and disclosing other mountains with bluish or cloud-capped peaks in the distance.

Many interesting natural curiosities are met all along the route. One of the first is where we enter the mountain region—perpendicular pinnacles directly on the river, bold rocky entablatures, in successive tiers. Further on is "Painted Rock" (Indian *Unaka*), with strata narrow and seamy, a broken, chippy flint, with fantastic reddish colors. Near by is Lover's Leap, from whose eminence can be seen a country unsurpassed for loveliness, wildness and pastoral beauty. Six miles from Wolf Creek station, back from the railroad, is Bluff Mt., sometimes called Campbell's Peak, 5,600 feet high. A physician who had visited it said to us: "It is destined to be of great value. It is an immense mass of superior solid granite, unusually hard, variegated in color, susceptible of high polish, and wonderfully beautiful." Close by its side runs a rapid stream with a succession of waterfalls, within the space of one mile, varying from ten feet to sixty feet each in height; and in that wild region, not far from the base of this mountain, is a broad, fertile plateau, once a lake bottom, now a farm of rare productiveness.

Ninety-two miles this side of Knoxville, we come to the Hot Springs, a place of great resort. Here is an elegant hotel, with bathing-houses, well fitted up. The place aspires to be a Baden Baden—in the better sense, we hope. The springs are literally warm pools, rising to the surface near the river, ranging from 102 to 120 degrees Fahrenheit. Persons wading in the river find places where the water is perceptibly warmer than in the general river bed. The waters are used not only for bathing, but also internally, having a diuretic influence, beneficial to rheumatism, gout, and kidney disease. Last year, while digging to enlarge the baths, a cave was disclosed, of unfathomable depth, full of warm water. So an intelligent physician in this region related to us. Geological theories, attempting to explain the locality and its formations, are freely given, seriously straining both our faith and imagination. But the region is a desirable summer resort, 1,335 feet above the sea-level, a beautiful valley in the midst of the mountain ranges, 182 miles west of Salisbury.

Leaving Hot Springs, we pass through a narrow gorge, the track way hewn out of the solid mountain side, a river twenty feet deep running just below, and the opposite bank within a stone's throw. We have already found the grade of the road steep in many places—often 90 to 100 feet to a mile, and sometimes 120 feet. Our way of travel often shifts its direction, sometimes like going around a horseshoe, sometimes like a loop, and withal of steep ascent, the mountains presenting continually changing appearances, from the different points of view, so that we are liable to become bewildered and lose all idea of the points of compass.

The most remarkable part of the route is between Swannanoa Gap and Old Fort—fourteen miles—presenting one of the most remarkable achievements of civil engineering in the world. Our line of travel twists, turns, and doubles on itself, until we hardly know whether we are advancing at all. Looking up, we see high above us the track over which we have just passed, and turning our eyes downward we see the threadlike track over which we are yet to pass, several hundred feet below, and yet not far away if it were lifted to a level with that on which we are passing. With short curves, we round jutting promontories of rock, run through deep cuts, along ridges and over trestles. Below we see depths from which we shrink, and above lofty altitudes of wooded mountain-sides. In the short space of seven miles the elevation to be overcome is so great that in order to maintain a uniform grade of 130 feet to a mile, the road makes a detour into the mountains, performing some astounding gyrations in curves and cuttings, winding around spurs, climbing steep slopes, charming views of mountain and valley continually presenting themselves. When we come in sight of Round Knob Hotel, we find ourselves within a fourth of a mile of it, though at least four hundred feet above it. The engineers found it necessary to run the road six miles around from ridge to ridge, through cuts and over lofty trestles, turning the track upon itself, passing under culverts, until the track way, if level, would look like a looped rope overlying itself. At one point our track is 125 feet above the track soon to be passed, but if the lower track were raised to our level, it would not be sixty feet away; and at another point we are sixty feet above another curve below. The work here has been immense. Yet what are the works of the civil engineers but pigmy play-houses compared with the majestic heights which look down from above! How appropriate the fountain near the Round Knob Hotel that throws up a perpendicular jet of pure mountain water 268 feet, like an ascription of praise to the Creator of these majestic mountain ranges and vales.

At Swannanoa tunnel our attention was called to the dividing water-shed between the Atlantic Ocean and the Mississippi River. Within a few yards, the streams running opposite ways are very perceptible.

In this most difficult part of the mountains are seven tunnels, all in a distance of ten miles, ranging from 50 feet to 1,800 feet in length, three of them through solid rock of the sterner and most unyielding character. The longest has occasioned the railroad company much trouble, being partly of earth and partly rock, but is now being rapidly put beyond the possibility of danger. It is called the Swannanoa, from the name of the river near by, which means, "nymph of beauty."

The railroad company have several gangs of convicts employed on the road in repairs. They are hard-looking fellows, all black, hired from the State at \$125 a year for each one. Officers with rifles stand on guard.

Asheville, 2,250 feet above sea level, 145 miles west of Salisbury, is in the Black Mountain range, in a charming valley, with a gentle, bracing climate—a favorite resort in summer, and also in winter. It has four or five hotels, numerous boarding-houses, several

fine churches, and well-organized schools. Some of the residences are elegant. It is 756 miles from New York, or twenty-seven hours' ride. Its average temperature in January is recorded at 38 degrees, and in July and August about 71 degrees. Thirteen mountain peaks all around, within easy reach, pierce the clouds at an altitude higher than that of Mt. Washington.

We labor, and are heavy-laden. Where Shall we find rest unto our souls? We bleed On thorns and flint, and rove in pigmy weed The peopled earth, but comfort is not there. What want we out into thy desert bare, O Human Life, to see? Thy greenest reed Is Love, unlighted by our utmost need, And shaken with the wind of our despair.

A voice from heaven like dew on Harmon fallet, That voice whose passion paled the olive leaf In thy dusk alleys, Gethsemane, thou blest Of griefless. 'Tis the Man of Sorrows calleth, The Man of Sorrows and acquainted with grief, 'Come unto Me, and I will give you rest.'

—Katharine Lee Bates.

Temperance.

"The Saloon in Politics."

The January Chautauquan contains a valuable symposium of opinions on this subject, prefaced by an earnest and judicious editorial paragraph. We select a few sentences from the different letters, hoping that they will lead our readers to procure and read the whole collection.

—It has learned the efficacy of thorough organization. It is absolutely unscrupulous in the use of money, and in posing as the advocate of "personal liberty," it cleverly steals the liberty of heaven in which to rear the devil. Already, it owns legislatures; unless resisted, it will own legislatures; and a traffic which destroys homes, degrades manhood, multiplies criminals, crowds our jails and almshouses, is on the road to such a position of unrestricted power that already in great cities, we see it attempting to dictate the policy of parties and to name our judges, sheriffs, district attorneys, and all others who make or administer the laws.—*Bishop H. C. Potter.*

—In the lowest wards of our great cities the saloon is often made the voting station of the precinct where pothouse politicians, ballot stuffers, and pugilists do mostly congregate, hold high revelry, and ply their infernal arts. It is as much as the life of a respectable citizen is worth to cast an honest vote against the dictation of this desperate band of terrorists. The saloon is the Ku-Klux Klan of the North, and an equally deadly foe to the purity and freedom of the ballot.—*Dr. A. A. Livermore.*

—The word of one liquor-seller has more weight with the average political manager than the word of five respectable merchants or of ten ministers or teachers.—*Dr. W. Gladden.*

—In my judgment there is no other evil in our politics comparable with the liquor power. It is today a menace to the republic, little less grave than was slavery thirty years ago. It is the deadly foe to all that is sacred in free institutions. It destroys the home, and debases the ballot. It is the chief cause, next to the drunkard's Moloch, of political corruption.—*Ex-Sec'y Wm. Wood.*

—You may bribe a man with gold, or honors, or office, and we pass this form of the crime with more or less repugnance. But to influence the voter by holding to his lips the cup of drunkenness is beyond comparison the lowest of all forms of bribery. Now take into account the power of this seduction when the appetite for strong drink has been established, and we will find that practically it amounts to an absolute ownership of the voter's suffrage. We have no doubt overlooked the wicked power of alcohol as a factor in almost every popular election held in the country.—*Senator A. H. Quilley.*

—To-day the vast net-work of dens where spirit and avarice administer to these mutual bad desires, is wrapped around the political parties of the United States like a shirt of Nessus woven out of red-hot wire. ... Preceding the presidential election of 1884, there were held in New York City one thousand two political conventions—congressional, assembly, aldermanic, and primary, etc. In these political meetings the country is governed. Two hundred eighty-three of them were held apart from saloons, ninety-six next door to saloons, and six hundred thirty-three in saloons.—*Senator H. W. Blair.*

—Our pure, bright, well-educated boys on coming to their majority and wishing to take a part in the government of the country, discover that the entrance to politics is through the door of the saloon. ... At a meeting of the Liquor League held in New York and ten days later the same meeting for the defeat of temperance at the approaching local option fight in Atlanta, there was a cool and deliberate calculation made as to the cost of buying 3,000 nigger votes to be cast for the "wet ticket." It was thought they would cost a dollar fifty cents each, \$4,500 for the nigger votes, and \$500 extra to the man who was to "deliver the goods"—\$5,000 as a thanksgiving offering to the shrine of the drunkard's Moloch at Atlanta was ordered.—*General Clinton B. Fisk.*

METHODS OF MINISTERIAL DISTRIBUTION.

BY REV. L. E. THAYER, D. D.

[Read before the Boston Preachers' Meeting, and published by request.]

THE inquiry, "How can ministerial labor be distributed most beneficially and justly to their respective fields of labor?" constitutes a problem of very great moment to Christian churches, and one that is pressing with constantly increasing force upon the attention of the Christian public, demanding, as by its importance it deserves, a thorough and searching discussion.

The somewhat varied modes in which this work has been, and is now being, done, may be ranged under two general classes, which may be properly designated as the Congregational, or Independent, and the Episcopal. As a general thing, all denominations of evangelical Christians, at least, in theory regard the Christian ministry as of divine origin; and the members of it are regarded as persons who have been called of God, as were Aaron and his sweetly singing sister, Miriam.

The question, then, is simply this: How shall these persons, recognized by the church as having been divinely called to a special separation of themselves to the special work of the Christian ministry, find, each, his respective field of labor? How shall this ministry be distributed? The importance of this question, to the comfort and usefulness of the ministry, to the prosperity of the churches, to the good of the redeemed race, and, hence, to the glory of God, cannot be overestimated. It demands a far more extended consideration than the present occasion affords.

The congregational, or independent, system of doing this service is, in theory, very simple, and seemingly democratic. It regards each local church, a company of contiguously residing believers, self-organized, as the source and centre of all ecclesiastical authority and power; electing their own pastors as they do all other church officers. The pastor elected, if he accepts the position, does so on such conditions as to the character, amount, and modes of service to be rendered, as also to the duration of the engagement and the compensation to be received, as the society may stipulate. Simple and democratic as this plan is in theory, in practice it sometimes develops complication, if not conflict.

But it forms no part of our present purpose to criticise, much less to condemn, this or any other ecclesiastical system.

The episcopal system, as its name implies, embraces the idea of authoritative supervision, and to a greater or less extent, control. Its theory is that of federal relation between individual churches; this confederation of local churches constituting the church. Thus we have the M. E. Church, the P. E. Church, etc. The Presbyterian Church would be episcopal only that the authoritative power is not nominally lodged in the hands of an individual. This system is based upon the hypothesis that the ministry, being called of God to this work, and accountable only to Him in doing it—God's appointed shepherds for His people—as a body belong to the church as a whole. They are given by the great Head of the church to watch over, care for, and feed such of His people as, by the choice of their church home, place themselves under this mode of supervision.

Thus it will be seen that by this theory all effective ministers of the M. E. Church belong, in so far as their ministerial labors are concerned, to the churches of Methodism; and all such ministers in good standing have a claim for a place and opportunity for labor within the jurisdiction of the church. The churches and ministers, therefore, each have their special and individual claims.

In accordance with this theory, any minister assenting to it, by becoming a minister under it, cannot, with honor or honesty, refuse to accept any field; or any church decline to receive and co-operate with any minister assigned them, such appointments having been made in accordance with the economy of the church. Both parties have solemnly agreed so to accept such assignment by voluntarily becoming members of the M. E. Church.

The mode of arranging these assignments, as formulated by the Discipline of our Church, differs very much, in some particulars, from that adopted by other Protestant Episcopal bodies. With us the power and responsibility of making the appointments is in the hands of the bishop that is designated, by the Board of Bishops, to preside over one session of the Conference—the Conference, as such, having no voice in the selection; and with our present large number of Conferences and bishops, the bishop assigned to a Conference may be wholly unacquainted with both ministers and churches composing it.

The making of these assignments, as it is easy to see, involves the most delicately important—even vital—interests, alike of ministers and churches. This is often very painfully realized by the administrator, as well as by the subjects of the administration. It certainly seems a tremendous responsibility to place in the hands of one man, be he ever so strong and wise and good.

It is indeed true, that for purposes of information he may have recourse to what may well be supposed to be a well-informed corps of presiding elders—men appointed to the office by the bishop, and officially responsible to him alone. The presiding bishop is accustomed to it—it is optional with him—to call these elders together for purposes of council. Hence we are accustomed to speak of the bishop and his cabinet, and it is very generally supposed that the presiding elders have as much, or more, to do with making the appointments as does the bishop. This is, as a matter of fact, no doubt true in very many, if not indeed in most cases; as, no doubt, it should be, because they know most thoroughly both ministers and churches.

But we are not to forget that this cabinet has no legal status in our economy. The bishop is not obligated even to ask the advice of the elders, much less to heed it when given. He is at liberty to seek information and counsel from any other source, and to give to what is thus obtained more of controlling weight of influence than he does to that obtained in the so-called cabinet. Of this we do not now complain; we only mention it to show that the power is all in the hands of the one man. Nor is it a latent power. Instances not a few have occurred in which it was evident outside; and even partisan counsels have caused the overriding of the united judgment of the elders, and, in some cases, of a Conference vote.

We repeat, then, that as the bishops claim, and the Discipline provides, the presiding bishop by his sole will and authority makes the appointments of the Conference where he is presiding, and is not obligated to obtain his information and counsel from any one source rather than another. This, we think, is an ecclesiastical authority more absolute, and that may be more arbitrary and even oppressive, than is to be found in the hands of any other church officer unless it be in the Church of Rome. The bishop who holds this office of power, and on whom rests these responsibilities too weighty, seemingly, for mortal shoulders, is elected to his high position by the General Conference on a life tenure, and for his administration is responsible to the General Conference, and can, therefore, be called to account for his administration only at the session of that body, or quadrennially; so that practically an Annual Conference, or a preacher, that may feel aggrieved by any act of episcopal administration, has but a remote and—experience has generally shown—uncertain chance for redress.

We refer to these facts not as a complainant respecting what has transpired, for what is often said of our church economy is true—that it has in the main worked well, and the great power of the episcopacy has seldom been manifested objectionably. We have been speaking not so much of what has been as of what is possible under the system. We would not be an alarmist; but as having a place among the watchmen of our Zion, we would seek to guard her against every possibility of danger, and we can but think that it is high time for the church to enter upon a thorough discussion as to whether such powers, so nearly irresponsible, can be safely entrusted even to bishops. Unless we greatly misapprehend the "signs of the times," the whippersnappers that float on breezes, this question of episcopal power is pressing itself upon the attention of our ministers and people with such an augmentation of interest and force as will compel for it a most thorough and searching consideration at no distant day.

(Concluded next week.)

Come, holy Duty—clad in heavenly armor, come! Warrior of the Lord most High. Teach me the Christian soldier's fearless life to live, That soldier's noble death to die.

—F. R. Marvin.

CANADA NOTES.

BY REV. E. BARNARD.

MR. JOHN MACDONALD has given \$40,000 towards the founding of a hospital for the poor, in connection with the Provincial University, Toronto. He has done this largely at the dying request of his eldest daughter, who when near the end of her earthly career, requested her father to appropriate the fortune which he would have assigned to her, for the good of the poor who are unable to provide for themselves those comforts which they need in time of affliction. It is hoped that the citizens of Toronto will largely supplement Senator Macdonald's noble gift, so that the new hospital may be richly endowed, and be a blessing to generations yet unborn.

Rev. Jackson Wray has been spending some time on our shores. He was formerly a Wesleyan missionary in Sierra Leone, and was afterwards stationed in London. A few years ago he joined the Congregational body, and is now pastor of the Whitefield Tabernacle, Mr. Wray is a popular preacher and a gifted author. He wants to raise money for church purposes in connection with the time-honored sanctuary in which he officiates.

Rev. C. Chiquet, commonly known as Father Chiquet, the ex-priest of the Church of Rome, has been engaged several weeks delivering lectures in Toronto and elsewhere. He is no stranger in our land; for more than a quarter of a century he has been accustomed to tell Canadians "Why I left the Church of Rome," but hundreds still flock to hear him, and though he has attained the age when men usually retire from active labors, he is wonderfully vigorous, and speaks with great energy for more than an hour, several nights in succession.

The season has been favorable for poor people, as the demand for fuel has not been so urgent as in recent years. The crops of last season were above the average, and though prices were not so great, still all classes have enjoyed a fair share of prosperity. The season has also been very favorable for church work of a special kind. Revival services of various descriptions have been held; in some instances by evangelists who have been called in to aid the pastors; but in the majority of cases the pastors have labored without any aid except what they could utilize in their respective churches.

It is especially gratifying to witness the success of evangelists in so many of the large centres of population. Moody was amazingly successful in Montreal. Dr. Munhall labored a few weeks in Toronto, and more than seven hundred persons professed to find the pearl of great price. Messrs. Hunter and Crossley followed him, and confined their labors to two Methodist churches, and they also reaped a rich harvest.

EDUCATIONAL.

—The eleven colleges in Missouri under Baptist control report 71 teachers, 1,190 pupils, property valued at \$290,000, and endowments amounting to \$645,000.

—M. Gaunt, a wealthy colored resident near Xenia, Ohio, has bequeathed his property, valued at \$40,000, to the Wilberforce University, the leading colored college of the State.

—Atlanta University will this year lose the State appropriation of \$8,000 because of its refusal to disburse the few white pupils as required by the recent act of legislature.

—The sum of \$1,000,000 has been bequeathed by Mr. Richard Berridge for use in advancing economic and sanitary science in Great Britain.

—Dr. Peters has been active recently in raising funds for the proposed Babylonian expedition. The greater part of the \$30,000 needed has been subscribed. The expedition is entirely under the auspices of the University of Pennsylvania, and is to be composed mostly of Philadelphia Assyriologists and scientists.

"HIGH POSITIONS" AGAIN.

MR. EDITOR: The timely word of your correspondent on "High Positions" in the Church," on the first page of the HERALD of Dec. 14, was considered by a very large number of your readers, I have no doubt, with the greatest satisfaction.

The way to encourage self-seeking is to reward it. The best method of effectual rebuke is to disappoint and defeat it. If instead of a half-column article occasionally, and shorter paragraphs frequently, in all our church papers, disparaging periodical roll-rolling for high position, and deprecating systematic private "puffing" by self and by proxy, we would have less of it, while that actually practiced would have less promise and less often succeed.

If after years of such effort a secretaryship or the episcopal chair itself should be actually reached, then a premium is at once set upon pushing oneself to the front instead of waiting to be called there as the Master enjoined; talking oneself up for office in one, or the other or both of the ways named above, and roll-rolling with like spirits wherever found for place and prominence and power.

If a man of resources does this, and develops power not a little in the very doing of it instead of in legitimate lines of work, and in the end succeeds, then many, without exceptional resources to begin with, or at all, will be encouraged to commence. Fanciful their relative obscurity is from inactivity in these particulars, the penalty perhaps of excessive modesty, and unwarrantably restless in view of such obscurity, they will be encouraged to plan for preferment rather than fit themselves for it, neglect lawful duties, and disgust the sober workers in our Zion by their conspicuous self-seeking or their secret intrigues.

Reward the notoriously aspiring, and you stimulate the unrest. Disappoint it, and you create a corresponding check. Withhold preferment at home, or even membership in General Conference, at least from all such, especially from the more conspicuous aspirants, and the future will be as promising as regards "high positions" in our church, as retrospection is for the most part gratifying. Then old-time virtues—patience, modesty, fidelity to a good cause rather than to supposed self-interests—will be given once more their lawful place and right of way, while their opposites experience the set-back which they seem to your correspondent, and to multitudes like-minded, to so much need.

Let us hear from "Observer" again if he will write; and before our delegation to General Conference is fixed upon, either privately

or by vote speak similar sentiments more direct; for such exhortation, mouth or pen, will tend to the end.

—OBSERVER.

RELIGIOUS SUMMARY.

—There are now Young Men's Christian Associations at Jerusalem, Beyrout, Damascus, Jaffa, and Haifa.

—Mr. Sankey has sailed from Liverpool for home. He has made arrangements with Church of England people to return next May and hold a series of meetings in Kent, Sussex, and Ireland. In January he will start on a tour of the Southern States.

—The new Baptist church at Tiverton, R. I., erected on the site of one burned two years ago, was dedicated Dec. 15. The church is Queen Anne style, and seats about six hundred.

—About two hundred members of the Belleville Avenue Congregational Church of Newark, N. J., have unanimously adopted a letter to Rev. H. O. Fensholt, asking him to withdraw his resignation and to return as pastor of the church.

—The Lutheran Church, according to the Philadelphia Lutheran, is losing many of its young people, chiefly on account of language. They go out of the German churches, not into English Lutheran churches, but into churches of other denominations, or become worldly.

—The close of the first six months of the pastorate of Rev. C. W. McAllister over the First Baptist Church at Manchester, N. H., shows an increase of thirty-four in membership.

—Dr. Warren, of New York, the newly-arrived English Baptist clergyman, is pledging the young ladies of his church not to risk for pleasure on the Sabbath, nor to receive or make calls.

—Rev. David Lathrop, aged 96 years, the oldest graduate of Yale College, has preached the gospel to three generations, and is still active in the work, especially among the children at Buffalo.

—Among the bequests in the will of the late Stephen M. Buckingham of Foughkeepsie, N. Y., are the following: Trinity College, Hartford, Conn., \$50,000; Vassar College, \$8,000, to found the Catharine Morgan Buckingham scholarship, daughters of Episcopal ministers to be preferred in sharing its benefits; Episcopal Domestic and Foreign Missionary Society, \$20,000.

—Rev. J. B. Thomas, D. D., of Brooklyn, N. Y., has recently been elected successor of the late Dr. Heman Lincoln at the Newton Theological Seminary. Dr. Thomas will preach at the First Baptist Church, Boston, during January, except on the evening of Sunday, the 15th.

—Benson Sewall, only son of Prof. Sewall of Bangor Theological Seminary, was drowned, Dec. 28, while skating on the Penobscot at Hampden. He was a graduate of Bowdoin and a student at Bangor Seminary.

—Very important changes have been made in the constitution of the Warren Avenue Baptist Church, this city. The whole cost of the work was about \$4,000; about 20,000 feet of lumber and 1,500 feet of iron rod being used, besides 1,000 pounds of new iron shoes. To test the rod, six tons of iron were suspended to the centre chord without any deflection. Services were held there Sunday, Dec. 25.

—Mrs. John Jacob Astor leaves \$25,000 each to the Woman's Hospital, St. Luke's Hospital, Young Women's Christian Association, Children's Aid Society, Hampton Normal Institute at Hampton, Va., and the Protestant Foreign Missionary Society. To the Society for the Prevention of Cruelty to Children, \$1,000; to the Orphan's Home and Asylum of the Protestant Episcopal Church in New York and the Society for the Relief of the Destitute Blind in the city and vicinity, she leaves \$1,000 each.

—The Congregationalists say: "It was a pleasant illustration on Sunday, Dec. 4 (and also on Oct. 4), of the more tolerant views of some Baptists on co-operation, to see the members of the Warren Avenue Baptist Church and the Union Congregational churches in Boston sitting together at the Lord's table, and Rev. O. P. Gifford officiating."

—The will of the late David Whitcomb, of Worcester, makes these bequests: American Board of Commissioners for Foreign Missions, \$25,000; Massachusetts Home Missionary Society, \$25,000; American College and Educational Society, \$5,000; Congregational Union of New York, \$5,000; Doane College, Nebraska, \$13,000; Carleton College, Northfield, Minn., \$14,000; American Home Missionary Society of New York, \$15,000; Worcester City Missionary Society, \$5,000; Amherst College, \$10,000.

—The call of Rev. C. A. Dickinson from Lowell to the Berkeley St. Congregational Church in Boston is in pursuance of a plan to make that a "people's church," and to Congregationalists all that Tremont Temple is to Baptists. The Old South Congregational Church contributes \$5,000 to the undertaking.

—Mr. Arthington of Leeds is reported to have the welfare of the Amazonians and Brazilians so much at heart that he has offered £15,000 to start a mission to them. The gentleman has interested himself greatly in missionary work in Central Africa, and now turns his attention to the northern part of South America. He has made the generous offer to the three great foreign missionary boards of the London Baptist and Free Church of Scotland Societies.

—Rev. Samuel Reynolds Hole, the English Rector, whom the Queen has lately appointed to be Dean of Rochester, was educated at Brasenose College, Oxford. Since 1883 he has been chaplain to the Archbishop of Canterbury. He is the author of "A Little Tour in Ireland," "A Book About Roses," "Hints to

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Zion's Herald.

WEDNESDAY, JAN. 11, 1888.

Prize Offers.

1. For the best short article, not to exceed 800 words, on any practical subject of present interest, the sum of \$20 will be paid, and \$10 for the second-best.
2. For the best story, adapted to our columns, not to exceed 2,500 words in length, \$30 will be paid, and \$15 for the second-best.

The time limit in both cases will be Feb. 8. Committees will be selected to decide on the merits of the articles submitted, and to award the prizes.

Articles and stories should be addressed: "Editorial Department, Zion's Herald, Boston, Mass." They should be left unsigned, or some fictitious name should be used. A sealed envelope containing the name of the article or story and the true name and address of the writer, should be enclosed, with stamps for return.

THE REACTION FROM SOCIALISM.

The economical questions of modern society will for some time command great attention, and often break out into explosions of feeling. One office of religious journalism is to temper and soften the asperities of discussion on these subjects. The Christian of our day cannot admit that all human progress has ended—that the present competitive order and its evils are the last and best result of Christianity. Nor, on the other hand, can a wise Christian make haste to believe that any given plan of reform is the way out. Georgeism, Powderlyism, Hyndmanism, and other theories of a changed social organization, must face the world and conquer it if they are to reign. Nobody is bound to accept them as a new gospel of social redemption. If they are right, the thumping of controversy will not kill them.

At this moment there is evidently a reaction going on. A great change has come over the country in twelve months. A year ago socialism was far more popular than it is now. The Chicago hangings of bomb-throwers, and the lessened vote of the Georgites in New York, and the conflicts in the organization of the Knights of Labor, are both causes and effects of changed feeling. We are not going to rush into an economically-reformed world.

In this reaction we may detect two great and hopeful facts. The repudiation of violence as a method of social reform is most conspicuous. The bomb and the boycott are suppressed, and will stay repressed. Perhaps we may add the industrial mob to the list of forbidden methods. In several recent cases the disorderly striker has not appeared to ruin the cause of honest strikers. The reaction will probably go on until the rights of "the scab" are as sacred in public opinion as those of the striker or the trade-unionist.

The method of some social reformers has been radical in the extreme. Mr. Hyndman, for example, the leader of the English social-democracy, has recently suggested that proprietors of mills and other property are no longer necessary. He thinks the men can run the mills and railroads. But Mr. Hyndman must prove it so plainly that the people will see it; and how else can it be done but by the success of headless corporations of industry? Let the experimenting be furnished in such abundance as to cripple and destroy the "idle owners." "Prove all things," even the righteousness of economical reform.

Mr. Powderly has tried to organize skilled and unskilled labor for common protection, and the ideal of it is seductively beautiful. But the skilled man has had to bear too great a burden in carrying the unskilled man on his shoulders; and the good man is similarly crushed under the weight of the bad man. Laborers cannot make common cause with each other irrespective of skill or character.

Mr. George has not convinced the

majority that his premises are sound, but he has convinced them that his conclusion is barren and impotent. "Premise: land-ownership is a violation of natural rights. Conclusion: revise your American taxation." The courage of a larger and worthier conclusion would probably command a larger party of supporters.

The reaction has been promoted by the open or covert attacks on our religion, and by unwise attempts to combine Christianity with "reform." Of the last, Mr. H. O. Pentecost's failure in Newark, N. J., is a warning example. The brilliant New York priest has fared even worse. The logic of it need not be misread. Christianity is in the deepest sympathy with the professed object of all social reformers—they profess to seek the well-being of the poor. So does Christ and His Gospel. But it is one thing to "care for the poor," and another thing to approve of doubtful methods of relief. Prove that yours is the right way to the end; we already know that "your heart is in the right place."

The atheism of the anarchists does not approach other socialistic movements. But an effort has been made to array labor against religion, and to cultivate atheism along with strange, or at least new, social doctrines—to the great damage of the doctrines. It must not be forgotten that the immense majority of American workmen are attendants, if not members, of Christian churches. It is only in the large cities that considerable bodies of atheistic workmen are found. In the country and in the smaller towns the men who, like Paul, work with their own hands, are for the greater part partners with Paul in the faith of Christ Jesus. The reaction has tightened the grasp of Christianity on the toiling millions. Socialism has its future—but it must be a Christian socialism.

ROME EVER THE SAME.

His Holiness, Pope Leo XIII., has just been celebrating the jubilee of his priesthood. This would naturally be supposed to be an occasion of spiritual import, burdened with deeply spiritual anxieties. But the chief burden of desire on the part of the Pope and his votaries seems to be the restoration of the temporal power.

Cardinal Manning, who is too good a logician not to know better, compares the Pope's situation to Queen Victoria's, with Windsor Castle taken away from her, shut up in Buckingham Palace, with the privilege of driving out in the parks and streets of London; and says that every Englishman's reply would be, "No! her foot will never pass your thresholds till we see your backs."

But Rome is not suffering from foreign domination. It is the Italian people who possess Italy; and an Italian monarch, with a constitutional government, rules the country, under laws enacted by the representatives of the people—laws which secure to the Pope the same rights with all other citizens. There is, therefore, no propriety in the Cardinal's comparison.

Yet the Cardinal holds that the Pope is the rightful monarch of Rome. But why is he to be so considered? He claims to be the "viceregent of Christ." But Christ distinctly said, "My kingdom is not of this world." "This man of the Tiber—not content with ecclesiastical sway over millions of people—wants to reign as a temporal monarch, to have his soldiers, armed with the latest rifles, his artillery, his drums and banners. He is dying by inches for lack of temporal authority. "Sweet prospects, sweet birds and sweet flowers, have all lost their sweetness" to him; because he cannot have a temporal kingdom, and send his ambassadors to royal courts with arrogant messages as aforesaid.

He insists upon calling himself a prisoner, although he is as free to go anywhere as any other man in Italy; and Cardinal Manning insists that nobody shall laugh at him because he calls himself a prisoner. Still the world refuses to recognize any grievous oppression in the case. His spiritual authority ought to be enough to satisfy the ambition of one man—it is a great deal more than belongs to him by any right, natural or divine.

Never was the right to direct in the temporal affairs of nations, to decide upon the proper education of the young, to hold the reins generally over all mankind, more insisted upon by this arrogant usurper than now. The world has had enough of his temporal power, and wants to see no return of it. United Italy is well satisfied with the present arrangement, and will continue to collect taxes of the Pope, and to secure to him the protection of her just laws. With this it were well for him to be content.

ZEAL ON FIRE.

"Religious enthusiasm is not good form to-day." The cynical and critical world greets religious zeal with a bold stare and contemptuous shrug of the shoulder. To win its approbation propriety must tone down the earnestness of the preacher and stifle the holy zeal of the layman. The sinner must not weep over his sins, nor the saint rejoice over his salvation. The ideal is the Indian stoic, who laughs not when happy, weeps not when sorrowful, rejoices not at escape from peril, nor shrieks when hurled to awful death. Alas! the demand for propriety is only in the religious life. Lament over earthly failure, hurrah with frenzy over political success,

hurry and crowd and dig for worldly honor and riches, but when you seek eternal life with a crown and a throne, with lagging step and silent tongue drag and dawdle along. Out upon such stolid folly! Oh, for earnestness in religious effort, like the worldly enthusiasm which makes Wall Street a menagerie, and every great city a vast machine of perpetual motion.

May not our young people's societies find a fitting field for effort in illustrating the needed fervor of religious zeal? If the young converts were all to become apostles of holy enthusiasm, what a reformation would be wrought in religious life! Their youthful zeal has not yet caught rheumatic stiffness, nor shriveled to backslidden imbecility. The air still pulses with their play-ground shouts of yesterday. The tumultuous heart-throb of divine joy begotten by their Savior's smile, has not yet withdrawn its ripple from their bright and happy faces. Sisters and brothers of youthful hearts, and gleaming eyes, pour forth your new-found joy in eloquent speech and melody divine. As you sing and shout and pray, the withered and stiffened joys of older saints which have been closely wrapped and hidden away under lock and key as precious but antique bric-a-brac, will glow and throb and expand with forgotten vigor. Your enthusiastic faith will fan the cold embers of spiritual zeal until they will glow and gleam and consume the white ashes under which they have smoldered. The religious experience which was but a fragmentary relic kept for special display upon stated occasions, will become an hourly source of light and heat and power in the revived and aggressive church.

EDITORIAL NOTES.

Breadth and Looseness.
Some people think they are doing a great and noble thing if they can broaden out, and cover a large space with what they have to say. This may do it if they have anything to say that is worth saying; but this broadening is often a loose way of spreading something which is really of no value; it is done for show. The Sunday School Times hits off such as indulge in this looseness as follows: "Many a man counts himself broad merely because he is loose. Holding no opinions with positiveness, he thinks that his theological proving is the result of his breadth of view, when it is really the result of his looseness. True breadth in religious opinions is desirable; but mere looseness in religious opinions is not to any man's credit. A man with a clear head can take firm steps along a straight line in a broad avenue, or across the broadest open fields; but a man with a confused brain will stagger from one side of the street to the other, even in a contracted alley. Before you pride yourself on being a broad Christian, be sure that you observe the distinction between breadth and looseness."

A Tardy Honor.
The proposed memorial to Henry Wilson. The Memorial Association which bears his name are asking for contributions from the common people. It is hoped that \$50,000 may be collected—a sum too small to perpetuate the remembrance of a man so truly great. Only we do not like the idea of the memorial being erected in Natick. Natick has reason to be proud of Henry Wilson, and naturally desires that his monument should stand within her precincts; but the great Senator belonged to Massachusetts, to the whole country indeed; and the appropriate place, it seems to us, could be somewhere within the shadow of the State House, somewhere near the statue of Charles Sumner, on the Public Garden.

Will it Pass?
The bill before Congress, introduced by Mr. Platt in the Senate, prohibiting the manufacture and sale of alcoholic liquors in the District of Columbia. The ladies of the W. C. T. U. are behind it. Quite likely this bill is only the entering wedge for the national prohibition amendment. Senators Palmer, Colquhoun and Reagan can probably be counted upon in its support. But the real opposition will be met, not so much in the Senate, as in the House. A select committee on the Alcoholic Liquor Traffic has been appointed, and it is to be referred. Upon its decision a good deal depends.

Disbelief and Vacillation.
Chicago, Jan. 10. An Italian poet, asks two questions, the first of which appeals to skeptics, and the second to vacillating believers in Christian faith. To the former he says:—
"Mortality! if thou
Be wholly frail and low,
Be only dust and shadow, how canst thou
So deeply be loved?"

To the latter he asks,—"And if thou be
In part divine, how can thy will and thought
By things so poor and base
Be so easily so created and quenched?"
The poet is right. He who affirms that, notwithstanding man's capacities of thought and feeling, he is nothing but dust, stifles himself. He falls into the ranks of those concerning whom Solomon says: "When he that is a fool walketh by the way, his wisdom falleth him, and he is said to every one that he is a fool." Assuredly he who denies human immortality demonstrates his own folly. And he who, while believing in his immortal birthright, is constantly forsaking God and trying to make his thirst from "broken cisterns that can hold no water," is so madly guilty that God exclaims, through Jeremiah, against him, saying, "Be astonished, O ye heavens, at this, and be ye horribly afraid!" To waver between God and Satan, between purity and sin, is both a daring and a foolish thing.

An English Methodist's Will.
Sir Wm. MacArthur's. He was a free-handed giver in his life-time. His works do follow him now that he is dead. His will was lately admitted to probate. Relatives and friends were not forgotten; generous provision was made for them; but the great benefactor's interests of Wesleyanism, especially in his heartland, evidently were dear to his heart. About \$300,000 in all are left to these, and after Lady MacArthur's death, \$250,000 more will be divided among them. Among the legacies is one of \$150,000, to erect and support a home for the daughters of deceased Wesleyan ministers in Ireland; another of \$50,000 for founding a Wesleyan Theological Institute in Ireland; another of \$50,000 for the Metropolitan Chapel Building Fund. His name will be remembered through generations to come.

A Good Motto.
"I scorn to waver!" was the motto on the crest of an ancient English family. In the

struggles of many a battle the warriors of that ancient house fought their fight, and stood unyielding. It is a good motto for the young Christian who is exposed to the persecuting taunts of the ungodly. Looking unto Jesus, who never wavered in His conflicts, let him brace himself anew with the grapple of truth and maintain the dignity of his Christian profession, saying, "I scorn to waver!"

Wedding Bells.
In Troy, N. Y., this time, at the home of Rev. J. E. C. Sawyer, pastor of State St. M. E. Church, who needs no introduction to our readers. His daughter, Flora Longfellow, was wedded, on the 29th ult., to Mr. Robert G. Turckett, the father performing the ceremony, assisted by Rev. Geo. W. Brown, of Albany. It was a quiet affair, but many friends of the happy couple remembered them, and the gifts sent from Chicago, Saratoga, Plattsburg, Albany and this city, together with those bestowed from the immediate neighborhood, were numerous and costly. Zion's Herald offers cordial congratulations.

Does This Mean You?
The Michigan Christian Advocate says most happily what we proposed to say: "If some person or convention thinks you have delivered an extra good sermon or read a superior essay and asks you to send it in for publication, don't do it. But give them added evidence of your common sense by sitting down and condensing that sermon or essay into a bright, terse, solid column article. Save just the juicy marrow. We like to get an article, and the people like to read them. We cannot truthfully say as much for the sermon essay sort that spread out over three or four columns of space. It's not all easy work to boil things down so. It's not all you get used to it. Try it. If you don't succeed, come around and borrow our patent condenser."

Divorce Reform.
The eighth annual meeting of the National Divorce Reform League last week in this city has called fresh attention to this most important sociological problem. The Society reports a prosperous year—thanks, especially, to Rev. S. W. Dike, the corresponding secretary, the magnitude and value of whose work has been the subject of much of the grateful thanks of all who prize social purity and the integrity of the marriage tie. We have not space for even a synopsis of the work done, but we wish to call attention to two important and encouraging facts: 1. That Col. Wright, of the Bureau of Labor, is engaged in an official collection of the statistics of marriage and divorce throughout the United States, drawing his information in part, from the licensed records of 2,700 divorce courts, during the period of the last twenty years. Such a report, when completed and issued, will furnish texts for innumerable editorials, essays, sermons, etc., and will form one of the most valuable documents ever issued by the national bureau. Already requests have been made from abroad for copies of it when published. 2. Congress will be urged to submit a constitutional amendment, which shall do away with existing scandalous diversities in State legislation upon this subject, and substitute therefor a uniform law. It is to be hoped that so important a measure will not be smothered beneath the multitude of inferior and sectional ones.

Things Sometimes Confounded.
Pride and Vanity. Could you give, off-hand, the precise distinction between them? Do they not seem to run into each other, like the rainbow colors, so that while you know they differ, you cannot tell just where? Mr. John Morley has been talking to the students of the Edinburgh Philosophical Institution about "Aphorisms." He seems to think that Chamfort has caught the right distinction—at any rate, that his aphoristic putting of it is sensible and worth quoting. "A man," says the Frenchman, "has advanced far in the study of morals who has mastered the difference between pride and vanity. The first is lofty, calm, immovable; the second is uncertain, capricious, unquiet. The one adds to a man's stature; the other diminishes it. The one is a source of a thousand virtues; the other is that of nearly all vices and all perversities. There is a kind of pride in which are included all the commandments of God; and a kind of vanity which contains the seven mortal sins." The distinction may be a good one over an ethical standpoint, but the "pride" he talks about is not what passes current among Christian thinkers under that name.

A New Reading Circle.
The "Southland," a name descriptive of its locality as well. It is the Chautauqua idea, with a different and less ambitious scope. Instead of a magazine for its organ, the "required readings" will be published jointly and simultaneously in the Southwestern Christian Advocate and the Chattanooga Methodist Advocate. The course opens with the present year, and consists of "chapters from American history, readings from Bunyan's Pilgrim's Progress, a tour through Palestine, biographies of great Americans, every-day life, or good morals and manners, Genesis and Matthew. In addition to these, books especially prepared for the Southland Reading Circle treating upon the following subjects will be in the required course of study for the first year: Penmanship, readings from American Literature, Joseph's Fables, and Health. The readings in the Methodist and the Southwestern, which will amount to not less than a column and a half a week, for not less than twenty weeks, and the above-named books will comprise the first year's course of study. The full course can be completed in four years. The circle is now being organized, and consecutively lettered "S. R. C." on a garnet ribbon will be the badge of the circle; the beautiful magnolia printed thereon will be the emblem, and the motto is, "Look Up and Lift Up."

A Conversation.
A religious-scientific one. A Wesleyan one. While our young people are forming literary nuclei, the Methodist youth, as well as older people, across the water, are getting social and cultured in the study of science. They have a Wesleyan Scientific Society, with branches here and there—vigorous branches too. The London branch announced a conversation for the evening of the 15th ult., and the hall in the Mission House was packed. Leading dealers in their choicest apparatus—electrical, optical, philosophical, chemical, etc., and as groups gathered around, the uses of each were explained by experts. Much valuable information was thus picked up, much inquiry started, much pleasure enjoyed, by the numerous guests of the Society. There was not much speech-making. Dr. Dallinger gave a brief talk, in which he commended the purposes of the Society, and maintained—that no one disputed—that the deepest spirituality could co-exist with the largest liberality. Prayer, too, was offered. But everything was informal—a conversation, not a lecture. The Society has an organ—the Wesleyan Naturalist (how lovely are to the founder's name!)—which stimulates inquiry among its members by the offer of small prizes for best essays.

Something Left Undone.
By the Freedmen's Aid Society. The educational work among our white membership in the South. In the Chattanooga Methodist

Advocate Rev. R. H. Robb makes some statements about this matter in a style admirable for its fairness, clearness and fearlessness. He quotes the action of the General Conference of 1880 in assigning this work to the Freedmen's Aid Society; he credits the latter with kind expressions and intentions; but he proceeds to show, that instead of assisting the numerous white schools already established and struggling for existence, the Society has preferred to erect new schools and universities in its own name, and has contented itself with buying up the old schools only when on the point of succumbing financially. He maintains that the increased contributions of the church to this Society on account of its white work have been used to cripple the work which they were designed to help—not intentionally, but only from a mistaken policy. He writes warmly in praise of the Society and of its indefatigable secretary, but demands an early and entire separation of the white work from the colored. The article will doubtless provoke a good deal of discussion, out of which good may come.

A Good Suggestion.
From a commendatory note written by one of our most honored superintendents, we take the following:—
"Now I notice among your proposed improvements is one on 'House-decoration.' Now introduce one on 'House-keeping,' on watching the kitchen, looking after the leaks, for the need is to be attributed much of the poverty suffered among hard-working people. The wife, instead of being merely an ornament, should be the custodian—should know how to do housework, if not subjected to its drudgery, and see that the work is done wisely and well, not leaving it to an ignorant, wasteful, and often thieving foreigner. But for my industrious, economical, darling wife, I should be to-day dependent upon the scanty dole of the Freedmen's Aid Society."

Is there not a hint here for our prize-story writers?

Riches.
How uncertain! Is there anything more so? And yet what a race for them! They must be obtained in the quickest possible way, and this no effort is unmade, no stone unturned. But when possessed, how unreliable! Not certain for a day. Millions to-day, a beggar to-morrow. "Uncertain riches" is the divine word, and such are all the treasures of earth. But there are riches that are reliable, permanent, unchanging, eternal. They are the "unsearchable riches of Christ," the exceeding riches of His grace. "What riches are these—far 'exceeding' in all respects, all other riches; and they may be possessed and enjoyed by all. The Being who has them to give, freely offers them to all who will seek them rightly." Hear Him: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." Oh, seek the riches that endure, the unchanging riches!

The Chaplain's Prayer.
From the New York Sun: "The chaplain of the House of Representatives, in his opening prayer this morning, referred to the death of Daniel Manning as follows: 'We stand today by a new-made grave in which lies all that was mortal of the late Secretary of the Treasury, an eminent citizen, an exemplary public servant, a stainless patriot, a loyal friend, a revered and beloved husband and father. The nation entitles his name in the list of illustrious men who have rendered faithful and valuable services to the State. Help all the men on this floor to lay to heart the solemn truth that who violates the laws of health by overwork must receive the penalty of premature decay and untimely death.'"

BRIEFLETS.

—Don't forget the prize offers!
—We have received many congratulatory notes upon our last issue, which we here gratefully acknowledge.
—Bishop Nide has recovered sufficiently to go South. His address, until spring, will be Ovid, Fla.
—Edwin Arnold, the author of "Light of Asia," has been created Knight Commander of the Order of the Indian Empire.

—Tidings reach us as we go to press of the death of Rev. Willard Smith, for many years a superannuated member of the New England Conference. We have no particulars.
—Don't fail to read Dr. Thoburn's call to "Missionary Candidates," in another column. There ought to be at least twenty responses from New England young men and women.

—We congratulate Rev. George W. Anderson upon his recovery of health and his intention to rejoin his old Conference (New England Southern), or the New Hampshire, in the spring.

—We regret to learn that Rev. Angelo Canoli is suffering from blindness—temporary, it is hoped—caused by exposure to the high winds that prevailed on the Cape a fortnight ago.

—The Southern M. E. Church will repeat this year its week of self-denial and prayer for missions. Why may not the Northern Church follow suit?

—The Michigan Christian Advocate proposes a consolidation of our quarterly Missionary Review, Our Youth and Gospel in All Lands into "one magnificent monthly publication." Our brother's "patent condenser" would hardly be equal to so big a job, and we know of none that approaches his.

—Rev. Dr. J. H. Vincent has a bright and sensible article on "Rob the Boy," in last week's Congregationalist.

—Bro. Davies' communication on page 2 disposes effectually of the Waller episode in the Taylor mission matter.

A building unfinished for want of funds, and students daily turned away. Can't we deny self somewhere, and send on a dollar?
—We thought we had discovered our oldest subscriber, in the person of Owen Stead, of Norwich, Conn. We were mistaken. Rev. Eliza Scott claims to precede him by six years, having taken the Herald since 1825, and announcing himself a life subscriber. He has just entered upon his 83d year, in comfortable health. May he round the century!

Appeal for New Orleans University.

A little more than a year ago work was commenced on a new building in connection with the New Orleans University. The new building provides for the accommodation of nearly two hundred pupils. It includes dormitories, dining-room, chapel, library and six recitation-rooms.
The New Orleans University is one of the schools of the Freedmen's Aid Society, but the limited means of that Society would not allow the erection of the new building, hence Dr. J. C. Hartzell and Bishop Mallalieu undertook to raise \$50,000 outside of the regular income of the Society for this enterprise. More than half of this amount has already been raised; the building is up, and covered in, and ready for lathing and plastering, and in this condition it has stood for more than six months, simply and solely waiting for the funds necessary for its completion. A little more than \$20,000 is needed for this work. Once more the appeal is made to the friends of the church, the friends of the colored people, the friends of humanity, to come to our help.

Send your money or pledges to Rev. J. C. Hartzell, D. D., 190 W. 4th Street, Cincinnati, Ohio, or to Bishop W. F. Mallalieu, 1428 St. Charles Avenue, New Orleans, La.
W. F. MALLALIEU,
J. C. HARTZELL.

To Missionary Candidates.

In the course of the last summer a convention of missionary candidates was held at Lakeside, Ohio, the first of its kind which had probably ever been held in this country. Twenty-seven young men and women responded to the call for the meeting, and as many more would have come if length decided to hold such a convention in the city of Boston, in late February or early March, provided that not less than twelve bona-fide candidates intimate their purpose to attend. The meetings will be continued for three days, and free entertainment will be provided for all who come. In cases of necessity, traveling expenses will also be paid. Experienced missionaries will be present from various foreign lands, and candidates will have ample opportunities for asking all manner of questions pertaining to the work to which they wish to devote their lives. Parties wishing to attend, or desiring further information, may address the undersigned at 805 Broadway, New York.

J. M. THOBURN.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Evangelical Alliance Meeting assembled in the lower hall of Tremont Temple, Rev. Dr. Gray presiding. The following officers were elected: President, Rev. Geo. S. Chadbourn, D. D.; vice-presidents, Revs. F. L. Hayes, G. Y. Washburn, D. McFall; secretary and treasurer, Rev. H. B. Jones; executive committee, Revs. C. A. Rickford, A. G. Lamson, John Hood, D. Dorchester, V. Price, W. H. Munroe, Wm. Graham, C. Cunningham, and Gould, J. M. Gray, E. Edmunds and J. L. Scott. A report was presented by Rev. Dr. Duryea concerning the introduction of moral and religious teachings in our public schools. The committee were continued. The meeting also endorsed, by a unanimous vote, the bill now before Congress introduced by Hon. H. W. Blair, Senator from New Hampshire, in favor of national aid to the States for educational purposes. The committee appointed at a former meeting to consider the question of preaching on the public grounds of the city, made an elaborate report, in which they disapproved the course of the authorities of the city in refusing the privilege to preach upon the Common to Rev. W. F. Davis, and the injustice of his imprisonment. Rev. Mr. Gray introduced the following resolution:—

Resolved, That the officers of this association, together with the committee whose report on preaching on the Common has just been received, be appointed to petition the proper authorities for the abolishing of such rules or ordinances as prohibit the public grounds of this city from being used for preaching without permit.

Remarks were made by Rev. Mr. Quint, Mr. Joseph Cook, Rev. Dr. Gordon, and Mr. Pickering, one of the lawyers employed by Revs. Hastings and Davis, and the resolution was adopted.

St. John's, South Boston.—A company of twenty-five or more young ladies connected with this church sat within the altar, and took entire charge of the general prayer-meeting one evening during the past week. The service was as unique as it was tender and winning, and was eminently successful. During another evening a similar service was carried on by the young men of the church. The pastor, Rev. R. L. Greene, Jan. 1, baptized seven; received in full from probation, two; received by letter, two; received on probation, twenty-two. At the evening service there were five requests for prayer. The good work continues. Miss Weiser was with the church three weeks, closing her labor, Thursday, Dec. 29.

North Boston District.

Grace Church, Cambridge.—The year has been one of marked success. The pastor, Rev. N. B. Flak, preached two Christmas sermons, and on Monday evening the Sunday-school entertained the little people. The tree was laden, and among other things there was a "barrel of greenbacks" for the pastor. In the pastor's New Year's sermon he reported that the church had paid in on

subscriptions during the year, \$7,800; by weekly offerings, \$3,494.30; from the Sunday-school, \$440; making the total amount of money raised for the year, \$10,926.10. The pastor received 83 persons into full membership during the year. Fifty were moved by letter and by discharging the net gain in membership for the year, 68. Seven more were received on New Year's day. The present membership of the church is 331, and the membership of the Sunday-school is 400. The pastor has just commenced extra meetings. Rev. M. H. A. Evans and Dr. Chadbourne will assist him.

Lynn District.

East Saugus.—Rev. C. I. Mills began work in this charge about the first of May. The work prospered greatly under his care, and all the benevolent collections were taken save one or two before November, and the apportionments raised. Bro. Mills was stricken down with a hemorrhage of the lungs, and has been compelled to seek a warmer climate in Jacksonville, Fla. He hopes to be able to resume work in the early spring. Rev. G. W. Mansfield is supplying the church until Conference, and is planning for revival services at an early date.

Everett.—There was a very large attendance at the first communion service of the new year. Two joined on probation, and ten by letter. Union services were held during the week of prayer.

Riverdale.—Rev. T. C. Martin, the pastor at this place, has issued a neat little local sheet entitled Christmas Tidings Around Cape Ann, containing a history of Methodism in Riverdale, statistics of the different religious societies on Cape Ann, short editorials, and selected miscellany and advertisements. The presiding elder calls the Riverdale church the "banner" church of the district in regard to benevolences. The pastor writes: "I never saw a people give like this people. There is a subscription paper going about for one object or another nearly all the time, and, strange to say, the people enjoy it." For seven years this church has not raised a cent by fairs, suppers, etc. One hundred dollars' worth of new books have recently been placed in the Sunday-school library. The Christian League starts off with twenty-three members. The trustees have voted to proceed at once to repair the church preparatory to the semi-annual next year. About \$1,000 are needed for improvements. The question is, whether the church can make the much-needed improvements and pay for them, and keep up their record on benevolences, with the pastor's salary advanced \$150 this year. A collection has been taken once a month, and the apportionments are all met so far, with \$70 Church Aid for Bay View.

Bay View.—Bro. Coon is doing a grand work. He lacks now only \$400 or \$500 of the needed \$2,800 to pay off the entire debt. He is holding interesting and profitable meetings, with the assistance of former pastors, Bros. Alonzo Sanderson and J. Peterson recently spent each four days, including Sundays, with him, visiting the people and holding meetings.

Rockport.—Good words come from Rockport. The meetings are large, many of them "conversations" on religion at the parsonage, etc. Sister Mansfield says Rockport seems more like the Lowell Church (Central), where they so much enjoyed their work, than any they have since served.

Gloucester, Prospect St.—The six weeks' extra meetings at this church resulted in the conversion of thirty or forty souls.

Lynn, Maple St.—Rev. E. P. Telford, of England, has been holding meetings in this church since Jan. 1. Large congregations have been in attendance, and there have been marked cases of conversion. The interest is spreading and deepening. Mr. Telford is an effective Gospel preacher and takes easily a front rank as an evangelist. Mrs. Telford renders valuable aid in song and altar work. A large number of seekers were at the altar Sunday, Jan. 8, and we expect to be able to record great results from these meetings.

Springfield District.

West Warren.—The annual Christmas Eve festival was an enjoyable occasion. A large company gathered in the church to listen to the concert exercises by the children, after which the contents of two large trees were distributed among those present. During the evening the pastor, Rev. B. F. Kingsley, was handed an envelope containing a goodly sum of money. Christmas day was observed by an appropriate sermon, and the reception into the church in full connection of ten probationers—the first-fruits of the revival last spring. One was received on probation.

Brookfield.—At the Christmas gathering, Mrs. Noon, the pastor's wife, was presented with a beautiful dinner and tea-set; and the trustees of the society were presented with the interest on two notes, in all amounting to \$30. The latter gift was a present to them from Mr. Arthur Hamilton, who at other times has remembered the society in a similar manner. The spiritual interests of the church are encouraging. Jan. 1, two joined on probation, two were baptized, and one joined in full.

Cowsey.—Christmas was pleasantly observed by appropriate church services and Sunday-school celebration. A fine chicken-pie supper was served in the vestry, after which two heavily-laden trees were stripped of their fruit. The Franklin County Evangelical Alliance was held in Cowsey the last week in December. Excellent papers were read, one of which was by Rev. G. M. Smiley, of Greenfield.

The stationed ministers of our church will please remember that we depend on them to take care of ZION'S HERALD on their charges. No special agents are sent out to canvass. Doubtless new names could be added to the list, by a little personal effort on every church. Several ministers write that their personal efforts in this direction have been rewarded by unexpected success in obtaining new names. The New Year has come, and it is now a favorable time to push the HERALD. We hope to hear from those who have thus far been silent.

The Week.

AT HOME.

—There was over \$488,000,000 in the treasury January 1.

—A cut-down of 10 per cent. is ordered on the Gould system of railways.

—The Old Ocean Marine Insurance Company of Portland, Me., will cease doing business. The Washington Fire and Marine Insurance Company of this city also is going out of business, and is reinsuring its risks to other companies.

—William Hammond, one of the oldest engineers on the Maine Central Road, was run over and killed at Brunswick, Me.

—An official reduction of judicial rents throughout practically the whole of Ireland, ranging from 6 to 22 per cent. has been ordered. The aggregate reduction is estimated at £2,000,000. The reduction is permanent and applies to arrears since 1881.

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(Continued from Page 5.)

five times, and I stoutly affirm that there was no occasion for such snubbing as I have received at the hands of some of our bishops.

Allow me to conclude this mediocrity by introducing "a question of privilege." In the "History of Methodism in Maine," I have the credit of writing up the history of the First Church in Bangor. There are some things in that history that I should not wish to falsify. I have nothing to say in reference to the correctness of that history, or as to the propriety of the record; but the simple facts in the case are these. I engaged a member of the church who can write a good deal better than I can (this is not intended as a compliment), to copy the history as it was written in the church records long before I went to Bangor. This copy I sent to Bro. Pillsbury for him to use as he saw fit. It was perfectly natural for him to give me the credit of it; but I was not the historian of that church. It is due to myself that I make this explanation.

Now, Mr. Editor, permit me to add this other word. We Down Easters have been greatly pleased with your editorial management of the good old HERALD; we shall part with you with sincere regret, and ever hold you in kindest remembrance. May your main fall upon your successor, and God's best blessings fall upon you and yours! Dec. 19.

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